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The Christian Sun.

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ESTABLISHED 1844.

GREENSBORO N. C., WEDNESDAY, FEBRUARY 5, 1908.

VOLUME LX. NUMBER 6.

EDITORIAL COMMENT.

How This Half Live.—Some years ago General Booth wrote a book on "How The Other Half Live." It was a dark picture. He told of the "submerged tenth," of how the very, very poor live.

Some of us know how the very, very, poor live. We know sadly. We know from experience. When we read, some of us at least, we like to know how that half live of whom we are not a part.

And the papers the last few days have given us a picture. They have shown how the very, very rich live, or rather how they get married. The occasion was the marriage of one of the Miss Vanderbilts of New York to a certain Hungarian Count of an unpardonable name (which name we have given in full in another column of this week's paper).

There were a million dollars worth of bridal presents. It took several detectives and police to guard and protect the gifts. On the day of the marriage a hundred extra policemen were employed to keep the way clear and safe to and about the Vanderbilt mansion where the ceremony was performed: a choir of thirty voices sang the wedding chorus: the bride wore a gown of ivory satin with embroidery which alone cost \$10,000, the wedding trousseau costing altogether \$75,000, but in this are to be included a dozen tailor suits of Paris and London fashions costing two hundred each, or \$2,400 as a total: a Russian sable set of furs costing \$1,000: then ten other sets of furs ranging from \$300. to \$700. each; twelve ball dresses costing \$500. each; shoes made to order and to match every dress, \$1,000: a hat to match every dress, \$4,000; two dozen parasols, \$500: twelve mantinee dresses, \$3,000: the complete wardrobe for the occasion \$75,000.

To all of which we have not the slightest objection. We sincerely trust that the countess will be happy and that she will escape the divorce courts, and thus be more fortunate than many of her cousins and kindred. Au revoir and bon voyage. We do not envy you in the least. We prefer hard work, hog and hominy, to all that finery with its exactions, entanglements and bewilderingments.

We do think though, with the Charlotte Observer that since all those mil-

lions were to be used in purchasing a foreign title something better might have been selected than a cross between a sneeze and a cat fight.

Public Men and Profanity. Either the secular press has done speaker Joe Cannon, of the House much injustice, or the Speaker has played a double hand with the preachers. (We call on the esteemed Charlotte Observer to decide the matter.)

Some weeks ago a company of distinguished ministers were in Washington, among whom was Rev. Francis E. Clark D. D. President of the United Society of Christian Endeavor and Editor-in-chief of The Christian Endeavor World. In an interview which Dr. Clark reports to the World occurred the following: "The Speaker had said 'Good by' most cordially and after we had moved off a few steps he called us back, and placing a hand on the shoulder of each of us, he said with much earnestness:

"Some people think I'm the profanest and wickedest man in the country. I want you to know that I never swore a profane oath in my life, and I wouldn't say 'Damn' to a mosquito if it bit me."

We had seen so much in the papers about the profanity of the Speaker that the above rather jolted us. Are the papers which report the Speaker correct, or did Uncle Joe tell the truth when talking to Dr. Clark?

This we know. If a noted man swears or has a weakness the public likes to get hold of it and "dote" upon it.

With what reason we know not, but fact is that not a few writers like to dig out now and then the irreverence and profanity of noted historical characters, Washington, Jefferson, Jackson and others. There seems to be a notion that if these men swore, swearing is less deplorable, possibly pardonable.

Swearing is wrong, sinful, wicked, to be avoided and deprecated always and everywhere; and if it could be proven that every great man in history was profane that would in no sense alleviate the wrong of it, or lessen the wickedness of it.

"Thou shalt not swear," stands against all alike, saint and sinner, great and small. What is sin for the smallest is sin for the greatest. And what is wrong for saint is equally wrong, and no more so, for the sinner.

Palm Leaves and Thorns.—We read in the good Book of how the fickle multitude strowed flowers and palm leaves in the pathway of the Son of Man one day: and then on the next of how they cried, "Crucify Him, crucify Him;" and of how the palms were supplanted shortly by a crown of thorns. That is history, and that was a display of human nature which all the ages since have seen many manifestations of. The applause of the mob may be turned any day into hisses, and the crowd that sings hosannas to-day may cry "crucify" to-morrow. And vice versa. No man can measure the manner of the multitude.

We had reminder of these great facts in a small way the other day. The Associated Press carried this:

"Mr. Fowler paid a tribute to Grover Cleveland for his courage in grasping the free silver monster by the throat and appealing to Americans to provide for the maintenance of the national honor by handling and controlling exchanges until we could recoup our gold. His concluding reference to Mr. Cleveland was drowned in Democratic applause when he said, 'I thank God that a man like Grover Cleveland was president of the United States that year (1895).'"

Think of the name Cleveland evoking tremendous applause, when only eleven years ago he left Washington almost forsaken, despised and alone. There was nothing too mean and bad for the politicians to say about him then. Now they applaud his name to the echo.

We speak here of the folly and fickleness of the multitude. How vain indeed then is the life of him who seeks only to win the plaudits of men. Who lives and labors for this surely toils to poor purpose. Popularity is the poorest pay mortal man ever received in exchange for effort, energy or worry.

How much better, yea, ten thousand times, is it to be like him who said, "For me to live is Christ." Then in very truth "to die is gain."

Rev. D. A. Long, D. D., left Jan. 30, for New York whence he is to sail Feb. 6, for Europe and the Orient. Dr. Long will be away several weeks and visit many places of interest both in Europe and the Holy Land. Bon voyage, and a safe return.

FIELD NOTES.

WAVERLY, VA.

Waverly, Va., Jan. 23, 1908. —It is unjust to Waverly Churches for their pastor to be silent so long concerning them. They are reading news constantly from the pages of the "Sun," from other churches and pastors, but they never hear anything from their own. A pastor owes it to his congregations to write about them some times, or at least give something to the public in their behalf, keeping up their end of the work. He who fails in this is unfair to his churches because he does not give the public chance at an estimate or an opinion of his churches; and whatever good he does is never contributed to the religious pride all churches are justly entitled to. Wherefore, the writer rebukes himself a little and will try to be more faithful in the future. He would appeal also to the delinquent writers to let us hear from them more. It will do us much good to know of their own work, and it will do their churches good by way of stimulating them to a more faithful, constant and zealous service for the Lord.

The last report from the Waverly Christian Church was at the Annual Conference at Berea. Then we were worshipping in our old house but it had been moved back to the rear of the premises giving place for a new structure which we had been planning for the past two years. At that time four thousand dollars had been raised in cash and subscriptions. Since that time the amount has been increased to five thousand five hundred plus a reserved fund of eight hundred and fifty dollars reserved by the Ladies' Aid Society, the Sunday-school and the Young People's Union. This amount is reserved for furnishings. The building complete with furnishings will cost seven thousand six hundred dollars.

The contract was let to Mr. C. F. Lochr of this place, in Oct. The work began early in Nov. Rapid progress has been made since that time. It is now nearly ready to be shut in. We are expecting the work to be completed by the first of May. The new pews will be here then and as soon as they can be installed we expect to open for worship. We are praying for the dedication on the fifth Sunday in May, when we will invite you all to see us.

Dendron Christian Church has been increasing in membership all the while and deepening in spiritual strength. The mills are all shut down now, and most of the people are out of employment. This makes times dull there now, but the people have not relinquished their interest in spiritual affairs. Those who have lived with the Demodron peo-

ple, have lived to learn that they can always be depended upon for spiritual support in any benevolent cause.

Wakefield Christian Church is now about two years old. The membership has increased to thirty seven. By the kindness of the Episcopalians, we have been worshipping in their church all the while. However, we are now planning to build during this year. When our delegates go to the Conference next fall they may be able to report a comfortable church home. All its members are active, and a more thriving Ladies' Aid, a small church never had.

Centerville Christian Church is in about as good spiritual condition as any church. During the four years of my labors there we have had glorious revivals and many additions each year until now we have forty six. Twenty five of these have been added during the four years. We are now planning to repair the old house and make an extension in the shape of a T to seat about a hundred more people. The lumber has been cut and is on the ground. The work will begin in about two weeks. By the summer we expect to have a more commodious house than we now have, and a delightful place to worship. Centerville will also have a dedication some time in the summer. Centerville is a weak church, financially, but its members are spiritual and loyal, and every call of the church finds a response in their hearts. It makes a pastor feel good to work with such churches. I had rather be pastor of a church of twenty five whole-hearted, consecrated, and loyal Christians, than to be pastor of a church of ten thousand half-hearted Christians in an unholy league with the world.

I am pastor of New Lebanon church this year. I preach there only third Sunday afternoons. This church has been without a pastor for the last twelve months. Wherefore, it is useless for me to say that the congregation is much reduced and their interest broken and dwarfed. However, a living fire exists there and, by the proper nourishment, will, no doubt, kindle anew a holy flame of Christian love and service. We held our first quarterly conference there last Saturday morning. The representative few were present. We had a good meeting. Bro. E. T. Judkins was elected to the station of Deacon, and on the following Sunday was duly ordained, all the former deacons participating in the ceremony. Sunday we had the largest congregation there since my labors with them. We are praying and looking for better times at this point.

Spring Hill and Union are not progressing in any special way. Each year adds a few members, and from one year

to another they move on and on like the gentle flow of a river.

Wakefield, Spring Hill and Union had Christmas entertainments by the children and for the benefit of all. These were stimulating and encouraging.

The pastor, with family, spent his Christmas in Halifax County much to his recreation and good pleasure. The new year's work is immense and full of responsibilities, but bright with the prospect of growth and richer experiences of spiritual life. We are expecting to divide these churches into two pastorates the following year, having two pastors on the scene. There is plenty of work for two, and I will be glad of the day when another comes.

Respectfully, H. E. Rountree.

ALABAMA LETTER.

At its last session the Missionary Association of the Alabama Conference assigned me work at Lineville for one fourth of my time. At that meeting we thought the prospects for the establishment of a church here were good. Since that time, however, circumstances have changed greatly, thereby rendering the outlook less hopeful and more unfavorable. Soon after conference I began an investigation of the field and after making several visits here found the conditions different from what I had anticipated. Two weeks ago I came to Lineville for the purpose of a more thorough investigation, with the hope of finding the way open for the organization of a church. To my keen disappointment I find it otherwise. The search that I have made reveals the fact that we have not sufficient strength of membership to build upon at present. If all those who are members of our church would continue to reside here, we might hope to have a church in Lineville in the near future, but more than half of the number we had counted on helping us in the work will soon leave the town. Thus it seems that we shall have to abandon what we thought at one time would mean the organization of another church. The thought of having to discontinue this work causes us great pain and deep regret. Yet we are not discouraged on this account, for our lives are often crowded with failure and defeat amidst the successes that we attain unto. Through trying difficulties and seemingly insuperable barriers we have to press forward and upward.

Aside from the work here, I have three churches in charge, viz., Pleasant Grove, New Home and Macedonia. Since Conference I have visited each of these churches twice and find them doing good work.

At Pleasant Grove we have entered upon the work of the New Year with increased determination, renewed courage and greater enthusiasm. Splendid congregations have greeted us at each appointment and deep interest has been manifested in all the services.

Bro. J. H. Milman was with us last Sunday and preached an earnest, gospel sermon of an attentive and appreciative audience.

New Home was without a pastor last year, consequently had scarcely any preaching. A church without a pastor is like a flock without a shepherd. But this people did remarkably well under the existing circumstances. In spite of their disadvantages the church went forward and erected a splendid house of worship. While it is not finished, it has been ready for use several months and we hope to complete the work on the building at an early date. Our labors with this people so far have been pleasant.

Macedonia has a loyal band of workers. They believe in supporting their pastor, working in harmony and brotherly kindness. During this year it is our aim either to build a new house or make some needed repairs on the old one.

To our beloved Editor and the entire Sun family I send "New Year's Greetings." In Christ's name let every one from the least unto the greatest "stand in his place and lift"—lift for the Sunday school and Christian Endeavor; lift for the cause of temperance and civic righteousness; lift for things sacred and holy; lift for the salvation of human souls; lift for the Kingdom of Christ and the glory of God.

G. O. Lankford.

Jan. 22, 1908.

MY TASK.

To love some one more dearly every day.

To help a wandering child to find his way,

To ponder o'er a noble thought, and pray

And smile when evening falls.

To follow Truth as blind men long for light,

To do my best from dawn of day till night,

To keep my heart fit for His holy sight
And answer when he calls.

—Selected.

"When the beautiful stars come out in the sky,

I look up and far away,

And sweetly whisper to God on high,

I have tried to make somebody good today."

FOREIGN MISSIONS.

A Decision to Go.

It was love that prompted Jesus to come to us with his salvation, and love is the great motive that is to prompt us to make it known to others. "If any man have not the spirit of Christ he is none of his." He went about doing good. And where ever there was a cry of need there he gave a helping hand. He was moved with compassion when he saw the wandering ones. He desires the salvation of all. He came into this world for this great purpose, and laid down his life that this great end might be reached. This work instituted by him is to be carried on by his chosen ones. He has delegated to them a great privilege and possibility. "He that believeth on me, the works that I do, shall he do also because I go unto my Father." This is blessed to think upon, but He adds "and greater works than these shall he do." He evidently expects much of all who know Him, not because of their fitness or greatness, but because of the fitness that he gives. He told them to "go", but first to "tarry", and their decision to go and their ability to go was the outgrowth of their waiting upon Him. They were to go with the world for their parish. He gave no preeminence either to home or foreign missions as we are accustomed to use these terms. Every soul in his sight is alike precious. Jesus gave His life for all. But many of His disciples have been slow to realize this fact and to act as though they did. Peter, even after Pentecost, had to be convinced upon the great matter, which for convenience we call foreign missions. Some how he still entertained the thought that the gospel was only "for the lost sheep of the house of Israel" and when he was convinced and went across the line he was called on to give an account for so doing, by those who were still anti-missionary or non-missionary. But his answer was to the effect that the hand of God was in it, and that he could not withstand God who "put no difference between us and them." And from that time on down to the present men and women have been deciding to go for the Lord and have done so. Isaiah heard the voice of the Lord saying "Whom shall I send, and who will go for us?" His answer was "Here am I, send me." But this was after his iniquity was taken away and his sin was purged. The Lord saves us to serve, and fills us with His Spirit to go for Him as His representatives. A deeper religious life on the part of God's people would do much to solve the great problem of missions. And it is not simply a profession that we

need. "Why call ye me, Lord! Lord! and do not the things that I say?" We may sing "O! how I love Jesus" but how must He regard this if we are disregarding a plain command that He has given? Some may have a good Christian experience and still need teaching on the subject of missions in order that they may see their privilege and duty. It was so in the case of the apostle Peter in regard to going to the Gentiles with the gospel. He needed to be taught and he was teachable. If our hearts are right it will help us in getting right in our heads. Our notions will give way to His will if we learn what it is. We take it as an encouraging sign of the times that so much attention is being given to mission study. We need inspiration and then we need information, filled with the Holy Ghost and with the enquiry What wilt thou have me to do? We covet for more of our people to come to the decision to go. Not simply to go in person for many are not thus called, but to go in prayer, go in the free-will offerings that they may make of that which the Lord has entrusted to their care, making it possible for others to go, and thus sharing with them the reward of bringing lost souls to Christ. We can go to the mission fields day by day in our prayers for those who are laboring there, and for others to be sent. And as we thus pray the way will open up whereby we may go in our offerings. And we may have our hearts in this way of going just truly as does the consecrated missionary who goes in person to the foreign field. And thus Psalms 126:6 may have a meaning for us all. "He that goeth forth and weepeth bearing precious seed shall come again bringing his sheaves with him."

W. D. Harward.

Norfolk, Va.

DODGING THE GREAT COMMISSION.

Genuine interest in those near at hand insures an interest in those farther away. This truth is missed by those who try to dodge responsibility for the foreign field by professing an absorbing interest in the home field "I hope," said a pastor in announcing an offering for foreign missions, "there is no one here this morning who does not believe in foreign missions; but if there is, I hope he will put a great big round sum into city missions." He won't though. It is only an excuse. If home missions depended for support upon those who give nothing for foreign missions, the home mission board would have to wind up business. There is no such thing as a limited interest in Christ's cause or in one's fellows. Unless our interest takes in all, it takes in none.—Sunday School Times.

OUR MONTHLY SERMON.

GOING UP TO WORSHIP.

By Rev. J. F. Burnett D. D., Dayton, O.
(Delivered before the Eastern N. C. Conference at Auburn.)

Text Acts 3:1-11. (The lame man healed.)

In the light of preceding events, the 'circumstances mentioned in the text, seem an anti-climax. The day before was the greatest day in the history of the church. There were thousands present at the service, and every nation under heaven was represented. Peter preached a sermon which for power and effectiveness, has never been equaled. Three thousand souls were brought into the kingdom of God, and for the time being, the entire thought and life of the world was turned toward Christ. The day of which my text speaks, was the day following this marvelous service on which Peter and John went up to the Temple at the hour appointed for prayer. There they healed a poor lame man, who sat at the Temple gate, begging for alms.

This seems common place, when compared with the rushing wind, and tongues of flame, of the day preceding. There can be no anti-climax in the progress of the kingdom of truth. Each and every step is in advance of the preceding one, marking as they do, the onward march of a kingdom that never reaches its end.

God gives us some great days, but life is spent amid the common days and ordinary duties, by which we accomplish the task set for us by the divine mind. Pentecost was a great day. No tongue can describe its glory, or portray its power, but that is the only one of the kind the world or the church, has ever known. There have been nearly eight hundred thousand days since then, but not another like that one.

The day of transfiguration was a great day. There was glory everywhere, and God was there with his Son, and the prophets and disciples, but there has been no other one of that kind since.

Moses had a great day with God, in the mountain. The burning bush, the giving of the law, and the marvelous glory of the occasion, made it the day of days for Moses, but not another of the kind ever came to him, or the world. He goes down into the plain after that wonderful occasion, to spend all the remaining days of his life with common people, and in the discharge of ordinary duties.

We have a few great days together, when we meet in our annual conference session. Days of grace, and of refreshing from the Lord,

"And God comes down our souls to greet

While glory crowns the mercy seat," but the most of our days are spent in the unbroken monotony of routine service, and common duties.

In presenting the subject suggested by the text, I wish to say that circumstances classify men.

We sometimes think that all men are alike, but they are not, and under certain circumstances and conditions, the difference will be revealed. It may be true that men make circumstances, but it certainly is true that circumstances reveal men.

Moses had gone up into the mountain to be with God. He overstayed the time the people thought he should be absent, and they began clamoring for God. Why ask for God? Why not make a leader out of Aaron, or some other man? Can not some one be substituted for Moses? No. Under the circumstances of the hour, it is Moses or a god. It was not an accident that put Washington at the head of the affairs of this government, in 1776, and Lincoln in the chief place of the nation, during the sixties. The circumstances called for certain kinds of men, and had the kind not been found, the places would have remained unoccupied. To-day it is not an accident that sends some men to the house of the Lord at the time appointed for prayer, and others to the saloon. It is not an accident that puts some men in good positions and others in poor ones. Each man takes rank and place according to what he is in himself. To that poor beggar, it was such a man as Peter, or none at all. He had been receiving alms from those who cared to give them, but here was a man with something that other men did not possess, and had he not been there, it would have been for the lame man to receive his alms and be content.

A religious experience harmonizes opposite temperaments, and makes men one in thought and purpose.

No two men could have been more unlike than Peter and John, and yet they walked together in sweetest harmony because they had been made one in Jesus Christ. Peter was fiery, irritable, passionate, forward and cold. John was tender, gentle, loving, kind, conservative, modest, and sympathetic; and yet these two men, so directly opposite in temperament, were agreed, and walked together, and worked together in perfect peace and sweet accord. Here is suggested the thought that Christian fellowship is stronger than natural kinship. These two men each had a natural brother among the disciples, but they found their sweetest joy, not in human kinship, but in spiritual fellowship. Because of this fact, we are enabled to

sing that sweet old song.

"Blest be the tie that binds
Our hearts in Christian love,
The fellowship of kindred minds,
Is like to that above."

"We share our mutual woes,
Our mutual burdens bear,
And often for each other flows
The sympathizing tear."

"When we asunder part,
It gives us inward pain,
But we shall still be joined in heart,
And hope to meet again."

Religious worshippers, will seek a common destination, and a single purpose.

The destination was the temple, and the purpose was the worship, for they went up to the Temple, at the hour appointed for prayer.

These two things are essential to the growth of the soul and the unity of believers. One place for those who are of one mind. Here is a man who says, I work all week, and on the Sabbath day, I feel that I must rest at home, and spend the day in recreation and pleasure with my family. I know full well the joy of a Sabbath day at home with the loved ones; I know also, that your place and mine, is in the house of our God, at the hour appointed for worship.

Here is a woman who says I love my home and my children, and feel my duty is there rather than elsewhere. I would not under value your appreciation of home, and the loved ones; but I must tell you, that your place is in the sanctuary on the Sabbath day, and you should be there at the time appointed for prayer.

Here is a young man, who says, Oh the preacher is so prosy, and the singing is so dull, and the services so lifeless, and the people so uninteresting, that I prefer the brook and the book, to attending church services. I grant you young man, all you say; but not withstanding the truth of it, your place is in the house of God, at the time appointed for prayer.

One of the lady parishioners once said to me, that she could read one of Talmage's sermons on Sunday morning, and do it without the trouble of dressing for church. I said to her, that I knew that Talmage's sermons were better than mine, but that it did not excuse her absence from the house of her God at the time appointed for prayer.

There is nothing that can take the place of the public service, and all of us who profess the Christian faith, should be found in our places, in the house of our God at the time his children meet for worship. And we must not forget that the purpose for which they went was worship.

I have seen the workmen going up to

the shops, and factories, with dinner pails in hand, at the time appointed for work, and the sight moved me to the greatest depth of my heart.

I have seen the people with flowers and roses going to the cemeteries at the time appointed for the decoration of the graves of their loved ones, and that has moved me too, for I knew that with tears and prayers, with songs and with flowers, they would commemorate their precious dead. I have seen other sights, which have moved and stirred my inmost being, but that which stirs and moves me most, is to see the people of God going up to worship in his Holy Temple at the time appointed for prayer. There are two classes which should always attend the public service.

1st. The ungodly. The ungodly of any community should attend the public service that they might be shown the results of sin, and be led to repentance and faith.

2nd. The Godly. The Godly men and women of the community should attend the public service, that by their presence and service, they might honor God, and help to lead men and women to the Savior of the World.

Christianity enables us to see the Destitute.

The destitute are every where, did we but have eyes to see them. The world passed by all the lame, and the halt, and the blind, and the deaf, and the dumb, and the poor, and the helpless that morning, without seeing them. It probably raved over the beauty of the building, the magnificence of the temple, but it had no eyes for the beggar man who sat at the gate. Art would have raved, and probably did, over the splendor of the "Beautiful Gate" but it too would pass by on the other side, and leave the poor man unfed and uncared for. Christianity could see that splendid building and that beautiful gate, and Christianity could see the beggar also, and not only could it see the beggar, but it could, and did bring him help. It is said that Cromwell coming one day into the place of worship, saw twelve golden images. "What are these," said he. "These," said the officiating priests, are the twelve Apostles of God." "Break them up and coin them into money" said the stern old warrior, "and send out to bless humanity." That is the voice of Christianity everywhere, and at all times.

The power that lifts a crippled world is not a money power.

We quite often think it is, but it is not. The power that lifts a poor crippled and sin cursed world into the life and light of better things, is the power of love. Peter and John were the poorest

of the poor. I have thought that John saw the beggar first. His eyes were always toward the suffering, and the destitute. I think too, that John went down into his pocket for a penny, but it was not there. I think he called Peter's attention to the poor lame man and said, Peter have you any money, here is a poor man who needs help. Peter felt in his pockets, but not a penny could he find. There they stood. There was the beggar with open hand and outstretched arm, expecting to receive an alms. Is he to be disappointed? Yes, in the thing he expects, but not in what he receives, for these men of God had the power that would lift a life where money could do nothing at all. Peter said, "look on us" we are men like yourself. We have no money, but we have something better, and such as we have we give unto you.

When a rich man gives, he says look on me, and the world looks, and calls upon all men to observe the gift and the giver, and yet a widow may give more in the influence of a single tear than all the gold that has yet been given, or ever will be given.

Jesus Christ was poor, so poor that he said, "the foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay his head," and yet no one ever gave to the world as did he. He never gave a dollar to foreign missions, never subscribed to a college endowment fund, never wrote his check for a sufficient amount to liquidate the indebtedness of a charitable institution, but long after the names of the millionaires, who have given such princely gifts of gold, shall have been forgotten, the name of the penniless peasant of Galilee shall be honored of men on earth, and worshiped by angels in heaven. It is not the giving of my money apart from myself, but the giving of myself, that shall assist this poor sin sick and crippled world up into the light and life of God.

One day a boy sat in the congregation as the collectors approached. He wanted to give something, and said, "I will give my ball." That would have been something, for a boy to give. He soon saw that the giving of a ball would not mean much, so he said "I will give my top too." By this time the collectors were at hand, and the boy arose, and said as he held up his hand, "Lord, I will give myself, and then you will get all I have." I want to say that it is only when we give ourselves that we give something worth accepting. I wish to observe in passing, that this lame man understood the philosophy of alms giving. He went to the gate of the Temple. He appealed to worshippers, and he appealed not in vain. At the door

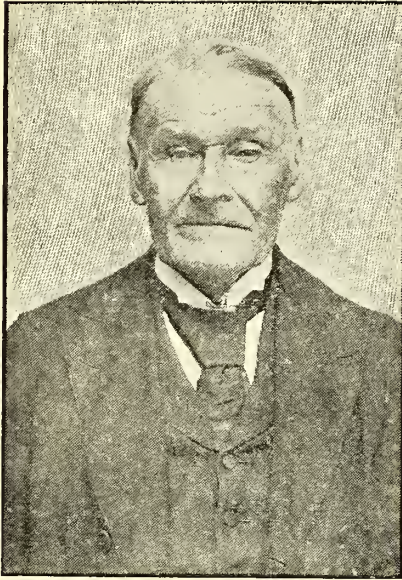
of the church is paid the world's benevolence. The world supports saloons, dancing halls, and bawdy houses, and the church supports the poor, and the needy, and carries on the missionary work, and educates the children, and does the honorable and helpful things of human life and history.

The power of Christianity to make glad the heart.

It found this man lame and helpless. Not a ray of light across his pathway, not a beam of love in his heart, not an element of joy in his soul. Despondent and heartsick, discouraged and hopeless, he sat there day after day and begged. He was the beggar, and that was all the people knew or cared to know. They gave him the pittance for which he asked, and thought no more about it; but Christianity saw that the heart needed something, and proceeded to deal with the heart of the man. He had been receiving, and receiving, and forever asking for more, for all he had received had failed to make him one whit different from what it found him. But when Christianity had done its work, he leaped, and ran, and went into the Temple, praising God.

Something had been done for the man, and that something had changed his heart from sadness to joy; from despondency to hope; from bitterness to joy, and sent him into the temple, with praises and thanksgiving. That is what Christianity will do for a man under any condition of human life.

It is said that one bitter cold night, when the wind was whistling, and the storm and tempest were screaming and screeching about the city of Brooklyn, Henry Ward Beecher, belated by an evening engagement, was hurrying homeward through the blinding blizzard, all muffled and securely protected by heavy furs and a great coat. Out from the darkness of a doorway crept a little boy and asked the preacher as he hurried on if he would not buy a paper. Yes, my boy, said the kind hearted man, and taking a paper, he slipped a five dollar gold piece into the boy's hand, and stooped down and kissed the cold lips, which were at that time parted to speak the thankful word to his benefactor. Are you not cold? said Mr. Beecher. I was sir until you kissed me, but I am warm enough now. The next day he was telling his companion about it and said, "boys, I thought I saw an angel." Would you fill the mission for which you live, and for which you have been redeemed? then bring the blessing of Christianity to the poor, and lame, and cold, and hungry; and happiness and joy will fill your own hearts, and the hearts of those you serve.



Henry A. Rawls.

(Delivered at funeral by pastor, Rev. N. G. Newman.)

Henry A. Rawls was the second son of Andrew Rawls and his wife, Abigail Porter and was born in Nansemond Co., Va., four miles from Holland, Aug. 14, 1817. He died at his late home in Southampton Co., Jan. 6, 1908, at the age of 90 years, 4 months and 23 days. With the exception of the last 22 years in Southampton his life was spent in the vicinity of and among the neighbors and friends of his childhood. He was three times married. First in 1849 to Miss Ann Eley who died in 1857. From this marriage there were two children, Richard Henry (now Judge Rawls of Suffolk) and Abbie Susie, the latter dying at the age of 13 months. His second marriage was in 1858 to Mrs. Edith Duke, whose maiden name was Williams. She died in 1876. To this union was born one son, Julius Telemachus, of Holland, Va. In 1881 he was married to Mrs. Sarah Elizabeth Cobb, of Southampton Co., formerly a Miss Harris. She together with the two sons mentioned, eight grand children, and one great grand child survive him.

As a citizen the life of Henry A. Rawls was one of stainless honor. A man of high standing and integrity recently said, "If any man ever had a difficulty with Henry Rawls it was his own fault." Just a few days before his death one of his brethren in the church said he thought Henry A. Rawls was one man without an enemy. He was a man of singular prudence. He didn't go where he had no business and didn't talk too much. He never said a mean thing about anyone, and when he must express an unfavorable opinion it was always done with mildness and charity. He was not

contentious. He never sued or warranted a man, nor was he ever sued or warranted by another. His disposition would yield rather than demand, suffer rather than oppress. This was not due to a vacillating nature, for he had definite convictions and was inflexible in what he believed to be right. His life was guided by the principles of Him "who when he was reviled reviled not again," and whose law of conduct for his followers was, "Whatsoever ye would that men should do to you, do ye even so to them."

As a friend he was true—the kind Shakespeare says you can "grapple to your bosom with hoops of steel." As a neighbor he was generous and hospitable. His lot in life was cast in that happy medium for which Agur prayed when he said, "Give me neither poverty nor riches," yet he always numbered among his friends and neighbors both the rich and the poor, neither catering to the former nor condescending toward the latter but kind and generous to all.

Though possessing neither wealth nor scholarship he moved among both the wealthy and the learned with a character more princely than either.

As a member of the church he was true and faithful. He united with Holy Neck Christian church in 1835, and was therefore a member for more than 72 years. He loved his church, believed in its principles, and was a remarkable example of fidelity. For the last seven years of his life, covering the period from 83 to 90 years of age he missed only four quarterly conferences though living 12 miles away. Twice he was sick, once the snow was on the ground so he could not drive and the train was 5 hours late, and the other time he was kept away by misfortune which was no fault of his.

As the first quarterly conference of this year approached his decline had begun, and he wrote his pastor a letter explaining why he would not be at conference. He was a member of the Franklin Christian Sunday school and up to his last sickness, a regular attendant. He represented this school as a delegate in the Eastern Virginia Sunday School convention at Crittenden's, Va., last July, and on his return made a public statement to the school concerning the work of the convention. He was a delegate from Holy Neck church to the Eastern Virginia Christian Conference at Driver, Va., Oct. 29—Nov. 1, 1907. He was present when conference was called to order the first morning and discharged all his duties as a delegate. Unable to attend the next quarterly conference to report in person to his church, he sent a written statement through the pastor

saying, he had attended the annual conference, delivered the church letter to the secretary of conference, and the check for \$250.00 to the conference collector, that the session was a good one, he enjoyed it and was glad he went.

Here is not only church fidelity but good business, and that from a man in his 91st, year closing up his last service to the church.

But his fidelity was not simply to his church. It was principally to his God. As a Christian he was humble and sincere. His faith was beautiful in its simplicity as well as strong and abiding in character. No modern skepticism and questionings had ever disturbed the serenity of his faith. To him the Bible was the veritable word of God, and he feasted daily upon its truths which were to him the bread of life. No argument was needed to demonstrate to him the power and purity of the Christian religion. It was a matter of personal experience in his daily life. He was always modest and deferential. He said little about his religious life in private and nothing in public. But during my last visits to him he spoke, I in view, I suppose of his approaching dissolution, more freely than his custom. I learned that Bible reading had been with him a daily habit and when the Book was handed to me to read for him the message he could no longer read, I noted that it bore the marks of long and much use. He told me there were some for whom it was his habit to offer daily prayer and among that number were included his pastor and family. As he had lived so he approached death—with an unflinching faith in Christ and a calm resignation to the divine will. For him death had no sting, the grave no victory. Like Paul he expressed himself as ready to go or willing to abide as the Lord should determine, and spoke beautifully of the crown of glory he was expecting the Savior to place upon his brow in another world. With a physical frame only worn by time, not wasted by disease or dissipation; with a mind not dimmed nor dazed by stimulation and excess with his character unstained and his piety unquestioned; having rounded out his fourscore years and ten, and having seen the fourth generation upon his knee, he comes to his "grave in a full old age like as a shock of corn cometh in his season" bequeathing to his children an untarnished name.



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Y. P. C. A.

OF THE EASTERN NORTH CAROLINA CHRISTIAN CONFERENCE.

Executive Board.

Rev. W. C. Wicker, Chmn., Rev. W. G. Clements, Mrs. Ella Johnson Smith, Prof. S. M. Smith, Miss Elsie Atkinson.

WHY ORGANIZE THE YOUNG PEOPLE.

Our young people should be organized into young peoples societies so as to train them to assume the greater responsibilities of the church when by nature and age they are forced to assume these responsibilities. They should be trained not only to do church work, but to love church work for its own sake, for the sake of Christ and for their own mental, moral and spiritual development. If the church is ever to mean more than it now represents in growth, membership and efficiency the next generation must become better equipped and more wisely trained than we in our plodding way are prepared for our present duties.

Another reason why our young people should be organized is that more leaders in pulpit and pew may be prepared for the work of the church. Scarcity of leadership is due to a large extent to the fact that young people are not trained to discover their abilities, talents, and possibilities in church work until they become launched upon some money-making or material barque which is much easier for them than the beginning of church work. When they once turn their attention in these directions habits are soon formed like chains to bind them to material things and unfit them for assuming the responsibilities of church service.

Another reason for such work is that our church may grow in usefulness and efficiency. No church can outgrow its leadership. With few efficient consecrated leaders we can do little towards building up the church of Christ, but with all the young people trained to do skillful Christian work, trained to love such work until we shall have thousands of capable young men and women, consecrated Christian leaders, in pulpit and pew where we now have only hundreds. We shall, under the blessings of God upon the Bible with individual interpretation granted to all build up a church and do a work that shall be a power for good that we can now only dream of with our present ability.

An organization in each local church, a conference organization in each conference and a general organization for the entire Southern Convention so that every young person in the church may

have some systematic training in practical Christianity until such skill and efficiency shall be acquired among the young people so that they could assume any position in the church as they are called to them would be the greatest legacy that the present generation could bequeath to the church for its future good.

Every church that organizes such a society as we contemplate will reap immediate good in mission, efficient leadership in holding the young people close to Christ and developing love for his kingdom.

W. C. Wicker.

THE SUNDAY SCHOOL.

Lesson, VI, February, 9, 1908.

Jesus and the Woman of Samaria.

John. 4: 1—42.

Golden Text.—If any man thirst, let him come unto me and drink. John 7:37. After the feast of the Passover and the interview with Nicodemus, Jesus spent six months in Judea, perhaps longer. He taught the people and many believed, and to commit them more fully to the truth, he had his disciples baptize them. The jealous Pharisees sought to stir up trouble. Jesus then left Judea, going again into Galilee, took the road which passes between the twin mountains Ebal and Gerizim. At the foot of the latter, by a wayside well, he sat down to rest while the disciples crossed the vale to Sychar to buy food. Here transpired the memorable interview with the Samaritan woman, Jesus revealing his divine mission to those not only outside the pale of Judaism, but hated as mortal foes.

Our Lord embracing the opportunity of preaching himself to this poor woman, as the Savior of sinners replied without hesitation "I am he."

While Jesus continued talking with the woman, his disciples returned, and approached him at the very time when he told the woman that he was the Messiah. Though they were astonished at his condescension in conversing with an inhabitant of Samaria, and even instructing her in the doctrine of religion, none presumed to ask him why he conversed with one who was an enemy to the Jews and the worship in the temple of Jerusalem. But the woman hearing Jesus call himself the Messiah, left her pitcher and ran into the city to publish the glad tidings.

Many of the Samaritans were now near Jesus, who lifting up his eyes and seeing the way crowded with people, stretch out his benevolent hand toward them and addressed them, John 4:35—36.

Many of the people had been so affected at the words of the woman, that they

were fully persuaded Jesus could be no other than the great Messiah; according to their first request was that he would deign to take up residence in their city. The compassionate Redeemer of the human race so far complied as to stay with them two days, an interval which he spent in preaching to them the Kingdom of God; so that the greatest part of the city embraced the doctrine of the gospel, and at his departure said "Now we believe &c."

Having accomplished his design in Samaria, Jesus continued his journey into Galilee to exercise his ministry and preach the Kingdom of God; telling his disciples that the time was now accomplished which had been predetermined by Omnipotence, for erecting the happy Kingdom of the Prince of peace; and therefore, the Mosaic ceremonies were no longer obligatory, righteousness alone being now required from the children of men.

G. W. T.

"DO THE NEXT THING."

In a certain club, composed mostly of factory girls, there was one of a remarkably high order of intelligence who was as a result terribly dissatisfied with her work in the mill and wofully unhappy because she had to stay there. She was a Christian, but had worried herself into a state where her religion didn't help her much and where everything was twisted out of its right relations. Finally, in despair of ever being happy or at peace again, she told the trouble to a friend, one of the leaders of the club. Her friend said: "Possibly the reason God keeps you working in the mill is because he has something he wants you to do for him there. Be sure you don't lose any opportunities."

A few days later the girl said: "Miss —, I've been thinking of what you said, and there is only one girl besides myself in my room in the mill who's a Christian." "Well," said her friend, "there's your chance. You will get happier by serving Christ than any other way, and now he's shown you how to serve him right in the mill."

Before six weeks had passed that girl had talked of Christ to almost every girl in the room. One day she came to the leader with the light of heaven in her face and told her that two of them had come to Christ. She loved her work now; there was no more lamenting over the dreariness of the mill. She had found perfect peace and happiness in telling the story of what Christ had done for her; and even as she told it he was delivering her.—Mable Dodge Holmes, in Sunday School Times.

THE CHRISTIAN SUN.

Founded 1844 by Elder Daniel W. Kerr.
Organ of the Southern Christian
Convention.

Entered at the postoffice at Greensboro, N. C., as second-class matter.

Terms of Subscription.

One Year\$1.50
Six Months 75
Four Months 50
Advertising rates given on application.

J. O. Atkinson, Editor and Publisher.

Important Notice.—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

LITERATURE AND THE BIBLE.

Professor Phelps of Yale University is credited with this utterance, "The ignorance of college students of Biblical literature is universal, profound and complete." Besides being a miserably constructed sentence, we are inclined to doubt the truth intended to be conveyed. We presume the professor meant that college students were intensely ignorant of the Bible. He must have meant that.

The whole world of our day is full of literature about the Bible. The man who reads or is versed, now is compelled to see, hear, or learn something about the Bible. No, college students are not ignorant of Biblical literature. But that they are ignorant of the Bible, that is another issue. As far as the East is from the West so far does much of the Bible literature of our day differ from the Bible. Now that college students are ignorant of the Bible we do not doubt. Not only college students, but all other sorts of students and non-students among us.

Time was when parents read the Bible, and made their children read it, or read it aloud to them. Now the children go to Sunday-school. They quite early learn something about the Bible: but as to what they learn of the Bible we are not certain.

We doubt if the Bible is appreciated in our time as formerly. If there is a good book brought in—that takes the place of the Bible, or will do as well?

Time was when men regarded the Bible as an altogether different Book from others. Great is the pity that we have departed from that time.

The Bible is different. It is divine. Divinely inspired men wrote it: it tells of God in His dealings with men, and reveals to us as no other book God's will and way concerning us.

We need to so regard this wonderful Book. It is not only a superior piece of literature in degree; it is different in kind, quality and high eminence. As such we need to read and study it; and as such we need to teach it in the home and follow its behests in our daily walk and way.

May God lead us back into the way of reverence for His holy and heavenly words as spoken and declared through the Book.

NO COMPROMISE.

The undisputed tendency of our time is to make conversion an easy matter. Many are trying to reconcile their way of living to a life within the Kingdom.

It should be borne in mind that the very first word to the way of entrance into the Kingdom is "Deny." And the next word to it is the cross. Nothing easy in these. Our Master used the words. Mark them: "Deny thyself, take up the Cross and follow me." There is imposed as it seems to us, an irksome and painful necessity. Unless one is willing to deny himself, he cannot follow Christ. He need not try to reconcile himself to Christ's way. There is no compromise. There is no midway ground. Christ stands and invites. But the individual must "Come." If one would know the Master one must forsake his sin, take up his cross, and come.

Let us understand that the Christian life means sacrifice and service all along the way. Unless there is continual sacrifice, daily service, there is not much Christian life. After all there is no real life save in sacrifice and in service.

NOT MEASURES BUT MEN.

No measure is worth anything save as it results and issues in better men. The measure is or should be, always subordinate to the man.

This explains why preachers are not politicians. Preachers are interested in men, in helping to create a better, purer, nobler manhood. The preacher who enters politics lowers the ministerial standard. The world has placed a higher worth upon his work than that.

The religious paper, the denominational organ, cannot afford politics. It has a larger and a better sphere. Its province is to appeal to the heart, to the conscience, to the deeper and nobler sentiments of man. Its high privilege is with men. Measures interest it only as measures may contribute to the welfare of men. When the religious paper takes up politics it goes below its proper sphere and standard.

If we shall in some fashion have the right sort of men, men of honest hearts and sincere purposes, we can well

afford to risk in their hands mites and measures.

THE DIFFERENCE.

When all goes well, the preacher seeks the sinner and bids him turn and flee. When all goes wrong, and the end seems to approach, the sinner (if conscious and aware) seeks the preacher and begs for help that he may turn and flee.

When strong and in good prospects the sinner does not care for the preacher. He rather laughs him and his methods to scorn. When slow disease comes and strength wanes and wastes, the sinner then wants the preacher, and to hear of his means, methods and message. This is always so.

The saint seeks the sinner in health. The sinner seeks the saint in sickness.

And there is yet a further difference. When the preacher delivers his message the sinner will often be indifferent, leave the place of prayer, treat lightly or with scorn what the preacher says.

When the sinner wants the preacher he is ready, always; gives closest ear to what he has to say, takes his plea to heart and carries him in his devotions to the Throne.

What if the world was as just and considerate and charitable to the church as the church is to the world? But what a vast difference indeed.

The Extra Session.—Our Legislature has adjourned. The task before it was no easy one. There were difficult problems to solve. The Legislature has done its best, and we trust well and wisely for the entire commonwealth. The railroad rate question was settled. The fare is to be 2½ cents a mile, flat rate. The selling and price of mileage books, is left with the roads themselves. Railroads of 100 miles and less in length, are allowed to charge 3 cents per mile, which is eminently fit and proper. It is generally understood that the law meets the approval of the railroads. This is well. For whatever cripples the railroads cripples every industry in the state. The new law goes in effect April 1.

A sweeping prohibition law was enacted, subject to ratification by the people at the ballot boxes, May, 26, same if adopted to go into effect Jan. 1, 1909. This is well. It gives the people a say and there seems to be no doubt that this good state will fall in line with other Southern States and wipe out the saloons. So mote it be. Amen.

That was a glorious revival Pastor Andes and his people of the Linville Va. church enjoyed, forty one conversions, thirty eight accessions. Such a revival helps more than numbers can tell.

SUFFOLK LETTER.

One of the saddest accidents in the history of Suffolk occurred on Tuesday evening January 28th, about six o'clock. Mr. and Mrs. Charles C. Duke resided with their son-in-law, Preston L. Rawles on Saratoga street. Mr. Rawles was, at the time, in Los Angeles, California, in company with C. A. Shoop and H. L. Jacobs. They had been gone over two weeks.

On Saturday before this occurrence the only child of Mr. and Mrs. Rawles, a little girl named Mary Sue, had been run over by a horse and buggy and barely escaped with her life and slight injuries. The absence of the husband, and this narrow escape of the only child, and the anxiety of Mrs. Rawles for her child left her in a nervous state that unfitted her for any other shock. She was in the back yard closing doors to out-houses when her little child screamed and said that grandpa was stamping the floor up stairs and grandma was screaming. The mother screamed and ran into the house, Rev. I. W. Johnson and wife, who live next door, ran over at once, and then other neighbors hurried to the scene. The door to the room occupied by Mr. and Mrs. Duke was opened and from the room the old man emerged from smoke and flame. Mrs. Duke lay against the door burned to death, all her clothes burned from her body, and the bed on fire. The fire alarm brought the fire engine and the fire was soon extinguished by chemicals. The dress of aged Mrs. Duke caught by contact with a hot stove and she tried to escape while her husband endeavored to put out the fire which enveloped his wife. There were beds on both sides of the door and she fell against the door and one bed and that rendered it impossible for the feeble husband to open the door. He was eighty-six and she was seventy-six. Friends thronged the house to offer assistance. The old man was carried first to W. C. Harrell's and then to the home of his son, C. J. Duke. Rev. I. W. Johnson wired P. L. Rawles. Messages were sent to other members of the family.

The funeral services were held on Wednesday afternoon at 4 o'clock from Mr. Rawles' residence. They were both members of Bethlehem church. Mr. Rawles and wife are members of the Suffolk church. Rev. I. W. Johnson and I conducted the funeral services. Besides the husband, six children survive their mother: Jas. T. Duke, C. J. Duke, C. B. Duke; Mrs. R. H. Brinkley, Mrs. A. L. Harrell and Mrs. P. L. Rawles.

Old Mr. Duke's hands were badly burned and it is pitiful to hear him mourn for his departed.

Mr. Rawles is on his way home and his wife is still confined to her bed from the shock.

Rev. P. S. Sailer was with us on Wednesday night and delivered a fine address on Missions and our people enjoyed it very much. We all hope he may come again and speak to us of this most important duty of the church.

At 4 p. m., Jan. 30th, in Suffolk Christian Church, Mr. Charles L. Russ and Miss Mollie Kate Ellis were united in marriage. The church had been beautifully decorated with palms, ferns and smilax, by Mr. W. W. Ballard. Prof. A. M. Wilber rendered "Lohengrin's Bridal Chorus" as the bridal party entered the church; "Together" during the ceremony; and "Mendelssohn's Wedding March" as they retired.

Ashton Applewhite, Cliff Jones, Howard Wright, and Willie Daughtrey acted as ushers. Miss Iola Benton was maid of honor and John K. Hines was best man.

The groom is a plumber and the bride has been a faithful clerk in the Dry Goods Store of Ballard & Smith.

Miss Ellis received many useful presents.

They will journey to Washington, Baltimore, and New York and, on their return, reside on Broad street in West End.

Life has its sunshine and its shadows; its joys and its sorrows; its marriages and its funerals; its chosen occasions and its accidents; its initials and its finals; its altars and its coffins; its hosannas and its dirges. But in all these there are tokens of a heavenly Father's love and tender care. They all mingle in one mystery of love and reflect life in its beauty and sweetness. I have seen the orchard in blossom and then I have seen the apples in harvest-time. Both were beautiful. I have seen youth at the marriage altar, and then I have seen age vanish into the garner of the skies. Both were lovely. W. W. Staley.

APPOINTMENTS IN GA. AND ALA.

The Field Sec. of the Mission Board of the A. C. C. will be in Columbus, Ga., Sunday Feb. 9th at 11 a. m. and at Beulah 7:30 p. m. Lanett Monday night, Langdale Tuesday, Riverview, Wed., La Grange Thurs. and Friday, Oak Grove Sat. and Sunday 16th. Columbus, Monday, Brown Springs, Tuesday and Wed., Red Hill, Thurs. and Friday, Randall's Crossing, Sat. and Sunday afternoon at 3 o'clock, Sunday morning and night at Richland.

Other appointments will be published later. P. S. Sailer.

NOTES AND PERSONALS.

We are pained to learn from the Herald of Gospel Liberty of the sudden death in Spencerville, O. Jan. 27, of Rev. M. W. Borthwick. Many Sun readers remember seeing and meeting him at the Quadrennial five years ago at Norfolk.

One good brother in renewing his subscription writes this friendly and reasonable word:

"I wish to express my approval of two things. 1st. The changed form of The Sun. 2nd. The ruling of the post master general that papers must be prepaid in order to be eligible to second class rates. This will make us all more careful to have the \$1.50 ready when the time comes"

—The Christian Sun came out with the new year in a new dress in its sixteenth volume, greatly improved in appearance. Its matter is first-class, and is highly appreciated by our people in the South, as well as by many in the North. We rejoice in every evidence of prosperity for this dear old paper. Twelve years of editorial work on it formed a tie that is not broken by time or distance. Long may it live to do a great work for the Lord's cause.—Editor J. P. Barrett in Herald of Gospel Liberty.

Thank you, Bro. Barrett, for your good and gracious words.

Mrs. C. J. Jones, relief of the late lamented Dr. C. J. Jones, formerly of Merom, and later of Marion, Ind., is now residing with three of her children, Fred, Ernest and Bessie, at 346 York Ave. Newark, N. J. Sister Jones writes "Just after my beloved husband was taken away I had a long sickness, and am still suffering the effects of nervous prostration. The three children and I are working and trying to keep up a little home." No man who ever labored among us was ever more beloved than Dr. Jones, and the whereabouts and welfare of his loved ones will be of interest to many Christian Sun readers. While thinking of it, and by the way, what has our church done to show its appreciation of the wonderful and splendid work Dr. Jones did in its behalf? He was one of the ablest, as well as the most loyal and self-sacrificing men we ever knew. To allow him to pass without in some wise honoring his name and respecting his memory would be nothing less than shameful ingratitude. Will some of the brethren speak through the Sun on this theme. It will be more than a pity not to do something. It is nothing less than a debt a grateful people should pay.

THE CHRISTIAN ORPHANAGE DEPARTMENT.

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CHILDREN'S CORNER.

The Band of Cousins.

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"He that hath pity on the poor lendeth unto the Lord, and his good deed will He pay him again."—Prov. 19:17.

Total reported last week \$600.00
 Monthly Dues.

Helen Foster	.10
Esther Burgess	.40
Dewey Burgess	.20
Leslie Wiggs	.50
Curtis Parke Howell	.25
Ella Chandler	.10
Stella Presson	.0
Pierce Harris	.05
Puth Harris	.05
Louise Harris	.05
Jackson Harris	.05
May Harris	.05
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Elizabeth J. Vincent	.10
Thelma Whitehurst	.10
Marion Saunders	.10
Perla Pate	.05
Annie Pearle Way	.10
Annie Bell Way	.10
Claudie Way	.05

Sunday School Monthly Offering.

Greensboro, N. C.	2.74
Graces Chapel, N. C.	.50
Graham, N. C.	1.00
Poplar Branch, N. C.	1.00
Linville, Va.	1.54
Centerville, Va.	1.30
Catawba Springs, N. C.	1.85
Suffolk, Va.	7.66

Special Offering.

6 pictures	1.50
by Mrs. F. H. Smith.	
J. W. Bolling	.10
E. J. Bolling	.25
Okelleys Chapel, N. C.	1.35
by Rev. L. E. Smith pastor	
Prof. N. F. Brannock	5.00
Elon College, N. C.	
8 pictures	2.00

by S. F. Parker, Sunbury, N. C.
 Amt. 1st week, 1908 \$30.59

Elon College, N. C. Jan. 29, 1908.

My Dear Children and Friends.

Happy greetings to you in this New Year of our work! We welcome with pleasure so many of our Cousins this beginning week and trust that all will prove faithful the year through; with a multitude of others to join in later.

We are entering upon the greatest year of our work; largely the past has been hope and plans; but now we come down to doing and living—real boys and girls are to be fed, clothed, and schooled. It's a real live question. If you have any doubt about it place 21 children in a group and try it for six months. But with your hearty cooperation we are willing to try to bring it to you, so that 12 months hence you will say "well done."

Here is our task for 1908 \$6000.00 in all with 35 children in Orphanage! We shall increase our farming operations and trust for good results.

We are greatly in need of machinery for a laundry—we have a basement 20x30 feet (the boys dug it out) in which we can easily arrange small laundry. We could get lots of work from the College students. If any one can help out along this line write the Supt.—you may know of machinery that can be bought cheap or donated—any information will be gladly received.

Also we are in need of a large quantity of wire to enclose our pasture of 70 acres—this would be a great help if we could get it donated or bought at wholesale, also a few hundred yards of pig wire could be used to great advantage.

The following donations have been received:

Mrs. W. B. Ragwell, Raleigh, N. C. 1 boys overcoat.

Mrs. F. Peace, Elon College, N. C. 2 prs. shoes.

Mrs. W. C. Wicker, Elon College, N. C. 4 aprons.

Mrs. J. O. Atkinson, Elon College, N. C. clothing.

W. P. Ireland, Burlington, N. C. 1/8 Bbl. flour.

Hollis Atkinson, Cordenas, N. C. 12 guineas.

Bethany, Va., Christian Church—Franklin, Va. Mrs. J. B. Vaughan 1 quilt, table cover, 11 pr. sheets, 1 pin cushion.

Mrs. Mary Morgan, 1 box soap.

Mrs. Mattie Gardner, 2 towels.

Mrs. T. M. Cobb, 5 handkerchiefs, 2 bureau scarfs, 1 table cover.

Mrs. Eva Lawrence, dress goods, 2 pr. stockings.

Mrs. L. S. Vaughan, 1 quilt, canned goods and soap.

We are very grateful to all these

Classified Advertising.

EDUCATIONAL.

WANTED—3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

The Victor Sanatorium—Scientific treatment of all chronic diseases. Address: 321 Whitehall St., N. Y. C.

OPPORTUNITIES AND INVESTMENTS.

Wanted—Young men and women to prepare for positions paying \$30 to \$50 monthly. Full particulars guaranteed. Wheeler Bros., 100 E. Main St., Ala.

FEMALE HELP.

\$3.00 PER DAY paid one lady in each town to distribute circulars and take orders for Concentrated Food in tubes. Permanent business. J. S. Ziegler & Co., Chicago, Ill.

FOR THE HOME.

A HOME ORCHARD FOR \$3.00. For only \$8.00 we will send by express, prepaid, 50 choice named Fruit Trees, Vines and Shrubs, including 4 apple trees, 2 peaches, 2 pears, 2 plums and 2 cherries, all fine 2 and 3-year trees; 10 grapes, 10 raspberry vines, 10 blueberries, and 6 roses and ornamental shrubs. This healthy, healthy mountain-grown stock, we warrant true to name and sure to grow. References: R. G. Dun & Co., or an Chattanooga bank. Write TO-DAY for detail to Chattanooga Nurseries, 81 Missionary Ridge, Chattanooga, Tenn.

PIEDMONT

"IS THE BEST."

Write for Catalogue
 Piedmont Business College
 Lynchburg, Va.

Georgia-Alabama
Macon's "America's Best"
Business College

We invite at once and learn why we secure best positions, and best salaries for our graduates.
 EUGENE ANDERSON, Pres.

FOR 10 Cts.

Five pkts. of our new Early Flowering Carnations, Scarlet, White, Pink, Maroon, Yellow. Bloom in 90 days from seed, large, double, fragrant and fine colors. 1151 kits with cultural directions and big catalogue for 10c. postpaid. Will make 5 lovely beds of flowers for your garden, and many pots of lovely blossoms for your windows in winter.

Catalogue for 1908—Greatest Book of Novelties. Flower and Vegetable Seeds. Bill's Plants Shrubs, Fruits, 150 pages, 500 cuts, many plates—will be mailed free to all who ask for it.

JOHN LEWIS CHILDS, Floral Park, N. Y.

Low Prices
 Fit Guaranteed

Eyes Accurately Fitted BY MAIL

Frames fitted to face perfectly
 FREE examination blanks
CRYSTAL OPTICAL COMPANY
 213 Temple Court. Atlanta, Ga.

ALWAYS

When in Burlington call at

T. H. STROUD'S

Store for DRUGS, SOFT DRINKS, and anything desired in drugs and Toilet Articles.

THIS COLD RING

For selling seven 25c boxes "Merit" Blood Tablets. 30 days allowed to sell Tablets, return money and get ring. Address "Merit" Medicine Co., Room 80, Cincinnati, Ohio.

kind friends for their offerings. Master Hollis Atkinson sends nice crate of guineas which will add new life to our surroundings.

Best wishes to all.

For yours Uncle Jim.

— Va., Jan. 24, 1908.

Dear Uncle Jim:—Well here we come beginning on a new year and we do hope that we may gladden many more little ones this year than we did last. I shall try to be faithful this year and I hope to send in my little brother's name soon. I love him so much and want him to share my little offering.

I enclose 10 cents, my dues for Jan. I remain, your little niece.

Helen Foster.

Be sure to bring in little brother next time Helen. We would love to have him.

Ramseur, N. C., Jan. 27, 1908.

Dear Uncle Jim:—I will pay up my dues for four months, 40 cts. I was twelve years old the 24, of this month.

Enclosed please find forty cents.

Much love to you and all the cousins.

Your niece, Ester Burges.

Dollie, Addie and Bruce are all well Esther and speak of you often.

Many thanks for this nice letter.

Ramseur, N. C. Jan 27, 1908.

Dear Uncle Jim.—I will pay my dues for four months, 20 cts.

Enclosed please find twenty cts.

Love to you and the cousins.

Your nephew, Dewey Burgess.

Thanks Dewey. The money is placed to your credit.

— Somerton, Va. Jan. 24, 1908.

Dear Uncle Jim:

Santa came to see me Christmas and brought me lots of nice playthings and lots to eat too. Mamma took me down to Norfolk to see Aunt Susie and over to Hampton to see Aunt Mary. I certainly did enjoy myself. Hope all the little cousins spent a jolly Christmas as I did. Enclose five .25 and my best wishes.

Your nephew,

Curtis Paik Harrell.

You must have had a good time Curtis. Guess you want Christmas again do you not?

Jan. 27, 1908.

Dear Uncle Jim:

I will send my dues for the balance of last year which is 50c hope you and all the cousins are well. I was glad the orphanage had such a nice time Christmas.

Your nephew,

Leslie Wiggs.

We have placed the amount to your credit Leslie hope your letters will reach us safely hereafter.

Virginia, Va. Jan. 4, 1908.

Dear Uncle Jim:

I hope to do better in the future than I have done in the past. I hope the orphans are well and wish them a happy New Year.

I had a good time Christmas I visited my sister near Baskerville, Va. My school will open Monday. I hope to learn fast. My teacher is Mrs. Booth. I send my dime for January. With best wishes for you and the orphans.

Your niece,

Ella Chandler.

Learn fast Ella and soon finish and we will, not stay then so long.

Ivor Va. Jan. 8, 1908.

Dear Uncle Jim:

Here I come with my first letter I am one year old and I can not walk yet. But I can call daddy and say pretty.

Enclose find 10cents. Love to all the cousins.

Your little niece,

Stella Presson.

"They" say girls always begin talking early Stella, for they have so much talking to do. Welcome.

Berkley, Va. Jan. 8, 1908.

Dear Uncle Jim:

We want to join the band. There are five of us, and here are the names Pierce, Ruth, Lonise, Jackson, and May Harris. Please find inclose 25 cents.

A hearty welcome boys and girls. Give us your nickles every month.

Raleigh, N. C. Jan. 6, 1908.

Dear Uncle Jim:

Here I come with my letter and dime for January. I am a little late but next time I hope to do better. I am going to write every month now. I have five studies now. I am learning fast at school. I close with love to you and all the cousins.

Your living niece,

Alleta E. Lassiter.

You write nicely Alleta. So glad to hear from you again.

Jan. 6, 1908.

Dear Uncle Jim:

One year ago to-day mother wrote my first letter to the corner. Wasn't I a little fellow, only three months old? I can walk now. Santa Claus brought me a piano. I took it to pieces—to tune it, daddy says and can't put it back right. I wish I had let it alone. I send a dime. Love to all

Fondly, Charles C. Newman, Jr.

Busy little fingers will get into mischief Charles. You must be careful.

Holland, Va., Jan. 14th 1908.

Dear Uncle Jim:

Here I come again with my letter and

To Drive Out Malaria and Build up the System.

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50c.

King's Business College
(INCORPORATED)

Capital Stock, \$30,000.00 Business. When you think of going off to school, write for new Catalogue Journal and Special Offers of the leading Business and Shorthand Schools. Address King's Business College, Raleigh, N. C., or Charlotte, N. C. (We also teach Book-keeping, Short-hand, Penmanship, etc., by mail.)



The above are types of Roofings scientifically made from NATURAL ASPHALT and LONG WOOL FELT. They are more attractive in appearance,—cheaper than shingles, tin, corrugated iron, tar and gravel, etc., and without repairs will last longer.

Don't be satisfied with something "just as good." If your dealer cannot supply you, write us direct. We will sell you in any quantity, freight paid to your Railroad Station, at the following prices: "ELECTROID" (Hard Rubber Finish) 1 ply \$1.85, 2 ply \$2.20, 3 ply \$2.60 per square.

"ACME" (Flint Coated Both Sides) 1 ply \$1.95, 2 ply \$2.30, 3 ply \$2.70 per square.

"UNIVERSAL" (Gravel Surface) \$2.90 per square; one weight only—about 135 lbs. per square.

Sufficient large-headed Galvanized Nails. Liquid Cement, and full printed directions for laying, packed in the core of each roll. "YOU CAN PUT IT ON"

Write for Descriptive Catalog "D." Samples free for the asking. CAROLINA PORTLAND CEMENT CO., Charleston, S. C.

Also Portland Cement, Lime, Plaster, etc.

TRY BARRETT'S COUGH SYRUP FOR COUGHS AND COLDS.

Also remedies for Chapped Hands, Toilet Articles and anything in the Drug line. Nicest goods, best prices always.

FREEMAN DRUG COMPANY, Burlington, N. C.



ALTAR CHAIRS, SUNDAY School Seats, School Desks, Portable Chairs, Collection Plates, Communion Tables, Lodge Furniture, etc. Ask for big Catalog No. 60. E. H. Stafford Mfg. Co. Chicago, Ill.



dime for Jan. I hope all the little cousins had a merry Christmas. Santa came to see me and brought me a piano and a tea set and a pretty little clock and cap. I had a fine Christmas. I am nearly sick with a cold, but hope I will be better soon. I hope all the little Cousins are well. I will close with much love to you and all the little cousins, and wishing you much success for 1908.

Fondly your little niece.

Maud Lee Howell.

Well you must learn to play your piano Maud and make your dollies too.

Holland, Va., Jan. 11, 1908.

Dear Uncle Jim:

I send ten cents. I am six years old today. I love to go to school. I am going to try to write every month this year. Give my love to the little children. I am writing this letter by myself.

Your little niece

Elziabeth Vincent.

This is a fine letter little girl. Not many girls of six could do so well.

Hickory, Va., Jan. 17, 1908.

Dear Uncle Jim:

Enclosed you will find my dues for Dec. and Jan. I am glad old Santa went to see the orphans. He came to see me.

I will close. Your niece.

Thelma Whitehurst.

Santa seems to be a good fellow Thelma and does not slight any one.

Elon College, N. C., Jan. 21 1908.

Dear Uncle Jim:

Here comes one of your neighbor boys with his dime to join the Band of cousins.

Guess I won't let mame forget to write, for I'll be so anxious to go carry my letters.

Much love to all. Marion Saunders.

Well dear little Elon boy, we give you a hearty welcome. Be sure to bring us a letter every month.

De, Armonville, Ala., R. F. D. 3;
Jan. 18, 1907.

Dear Uncle Jim:

I will write my letter for January. I am glad the little children had a fine time. I didn't enjoy myself much.

I will close. Love to you and Aunt Myrtle and all of the cousins. Find 5 cts. from

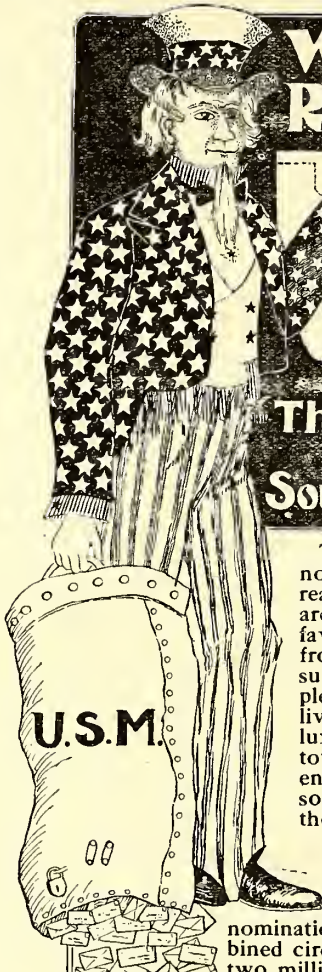
Perla Pate.

Glad you start in for the New Year Perla. Be faithful through the year.

Sanford, N. C. Jan. 6, 1908.

Dear Uncle Jim.

I will write my letter for January. Santa brought me the nicest doll carriage and sister gave me a little doll. I have four dolls now and when I visit my lit-



When You Want Results

USE

The Classified Columns OF THE Southern Religious Weeklies

The Religious Weeklies, representing every denomination, go wherever there is a church and reach every postoffice in the South. Their readers are a receptive audience, and rely on these their favorite publications for information, reading them from cover to cover. These readers represent the substantial purchasing element of the white people—no indigent whites or negroes—people who live well, having all the comforts and many of the luxuries of life. Living as they do—mostly in towns and the country, and many of them not close enough to a large city to do their purchasing personally, a good mail order proposition appeals to them.

We Cover the South Like a Blanket.

The Religious Press Advertising Syndicate represents the advertising departments of forty prominent weeklies representing thirteen denominations and covering fourteen states, with a combined circulation of 352,137. This circulation represents two million or more readers—and prospective buyers.

The Classified Department

will reach all these readers. For general publicity and mail order business it is by far the biggest and best advertising proposition in the South. The rate, \$3.52 per line of eight words—three line minimum—is for the insertion in the forty weeklies with their combined circulation and millions of readers. Minimum classified 3-line adv. \$10.56 cash with order. One letter and one check represents the work of the advertiser, he being relieved of all the work incident to running his ad. in 40 individual papers, and with the same results as if dealing direct with 40 publishers. You can't afford to take chances when you advertise. You want results. We know the field and its possibilities and will give you our candid opinion if you will write us stating your proposition.

THE RELIGIOUS PRESS ADVERTISING SYNDICATE,
Clinton, South Carolina.

Write for display rates if interested in using the list on display advertising.

POSITIONS SECURED

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CONTRACT given, backed by \$300,000 capital and 18 years' SUCCESS.

Praughon's PRACTICAL Business Colleges

Raleigh, Washington (D. C.), Knoxville, Atlanta, or Nashville.

Bookkeeping, Banking, Shorthand, Penmanship, Telegraphy, etc. Indorsed by business men. Also teach by mail. Write, phone, or call for catalogue.

30 Colleges in 17 States.

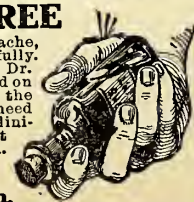
Dr. Brown's

Magic Liniment

This bottle for you---FREE

Those who seek relief from rheumatism, sciatica, neuralgia, headache, backache, lumbago, sprains, sore muscles, and other pains—Read carefully. We want to help you. We know the marvellous curative power of Dr. Brown's Magic Liniment; how wonderful it is; that when it is poured on a piece of cloth and pressed closely to the place where the pain exists the pain instantly vanishes. It is different from other liniments which need rubbing. You simply smother the cloth under your hands and the liniment penetrates to the source of the pain and instantly relieves it. It soothes the nerves, produces warmth, and starts up the circulation. We know it does all these things—AND WE WANT YOU TO KNOW IT. Send for the sample bottle and try it. Write to

BROWN CHEMICAL CO., Dept. A.
Nashville, Tenn.



the neighbor girls I can take them all in my carriage.

Enclosed find 10 cts. for the orphanage.

Your niece, Annie Pearl Way.

It is a fine thing you have a carriage little Mother for so many babies would be a heavy load.

Sanford, N. C., Jan. 6, 1908.

Dear Uncle Jim:

I will try to be on time this month so here are my dues for January. Santa came to see us at Christmas and just left everything good to eat and lots of play things. I got a drum, dog, harp, express wagon and whistle.

Well I must run a little or I may stay too long and wear my welcome out. So good by till next month.

Your nephew, Claudie Way.

Am glad you have started for another year Claudie since you have been so faithful.

Sanford, N. C., Jan 6, 1908.

Dear Uncle Jim:

Here's the baby with 10 cts for the band. I am learning to tak now. Santa came and brought me a doll and a high chair and I can sit to the table and eat just like mama and use lots of manners (when papa and mama don't look at me).

Love to all. I close.

Your niece, Annie Bell Way.

Don't eat too much now little lady, since you have your chair but be sure to give Dollie a share.

We are sending out statements to all who are in arrears and whose subscriptions have expired. It will be such an accommodation if all will attend to these letters. If any account is incorrect we will cheerfully make correct; but brethren and friends, do not "fire up" at us and "quit." We want to treat all alike, and with fairness and justice. We ask the same treatment in return.

Supt. S. M. Smith of our Raleigh Sunday-school, writes "Twenty three new pupils in Sunday-school last Sunday: 46 new ones in all since Jan. 1. majority grown people. Prospects encouraging. Mid week services begin next week."

That is the right sort of church letter Pastor Rountree of the Waverly church gives this week. Such a letter is encouraging not only to members of Bro. Rountree's churches, but to all church members who read it.

Here is sincerely hoping that all our preachers will read, heed and inwardly digest what Rev. H. E. Rountree writes in the first paragraph of his Waverly letter this week. We do devoutly wish that some how some of our pastors cared

enough for their churches, congregations and the good work to write now and then at least to The Sun, their church paper, about them. The churches and congregations deserve this much and are worthy of such notice and encouragement by their pastors. Bro Pastors, please write to The Sun about your work.

This note coming after his letter was printed on another page is added here by request of Pastor Rountree:

"In the Waverly Notes which I sent in to the "Sun" last week I failed in mentioning Centerville; Centerville had Christmas exercises, and while they were remembering one another they did not forget their pastor, presenting him with a nice little purse.

We do not know who were the contributors, but here are thanks to them all.

A recent letter from Rev. W. Butler, Newport News, conveys this much to be regretted information. "Mrs. Butler's condition while a little improved is still very serious. For the past week she has hardly held her own. Our physician and the Specialist both tell us that her impaired vision cannot be helped."

The notorious Hary K. Thaw was adjudged insane at the time of his killing Stanford White, and was declared not guilty, after a long and tedious second trial. He has been sent to an asylum for the dangerously insane and there he possibly shuold be kept, for a man who has been indulged, fed his appitites and passions as has this man is very likely insane, and it is dangerous for him to be at large.



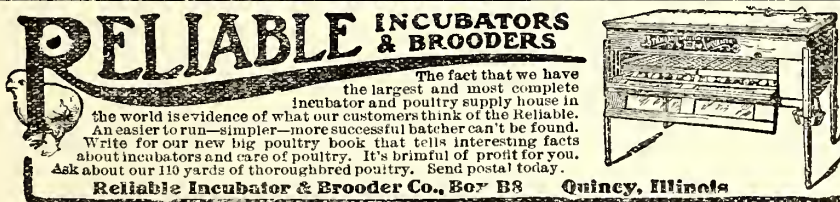
FROM MILL DIRECT TO CONSUMER

The manufacturers of the SUN BRAND socks are overstocked in blacks and tans, fast colors, sizes 9, 9 1-2, 10, 10 1-2 and 11, and offer them direct to the consumer, postpaid, at \$1.40 per dozen pairs. They would retail at stores for from 20 to 25 cents a pair; but you save the wholesalers and retailers profit by getting them direct from the Mill.

SUN BRAND SOCKS

listle finish, are knit to fit the leg, ankle, heel, foot and toe, without seam, corner or uneven thread anywhere. Double toe and heel. They hold their shape. They do not bind over the instep and their durability is guaranteed. SUN BRAND SOCKS never fade, crack or lose their color. Remember we pay the express. Be sure to state color and sizes wished, and send all orders to

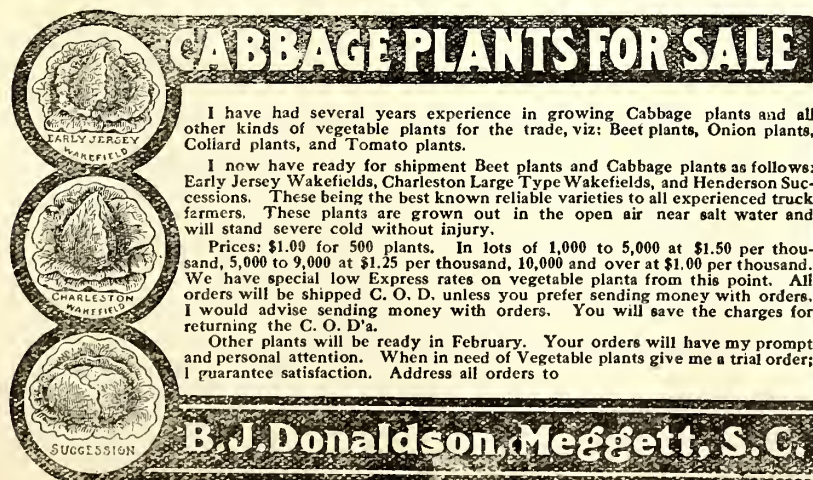
CLINTON COTTON MILLS,
Clinton, S. C.



RELIABLE INCUBATORS & BROODERS

The fact that we have the largest and most complete incubator and poultry supply house in the world is evidence of what our customers think of the Reliable. An easier to run—simpler—more successful batcher can't be found. Write for our new big poultry book that tells interesting facts about incubators and care of poultry. It's brimful of profit for you. Ask about our 110 yards of thoroughbred poultry. Send postal today.

Reliable Incubator & Brooder Co., Box B8 Quincy, Illinois



CABBAGE PLANTS FOR SALE

I have had several years experience in growing Cabbage plants and all other kinds of vegetable plants for the trade, viz: Beet plants, Onion plants, Collard plants, and Tomato plants.

I now have ready for shipment Beet plants and Cabbage plants as follows: Early Jersey Wakefields, Charleston Large Type Wakefields, and Henderson Successions. These being the best known reliable varieties to all experienced truck farmers. These plants are grown out in the open air near salt water and will stand severe cold without injury.

Prices: \$1.00 for 500 plants. In lots of 1,000 to 5,000 at \$1.50 per thousand, 5,000 to 9,000 at \$1.25 per thousand, 10,000 and over at \$1.00 per thousand. We have special low Express rates on vegetable plants from this point. All orders will be shipped C. O. D. unless you prefer sending money with orders. I would advise sending money with orders. You will save the charges for returning the C. O. D's.

Other plants will be ready in February. Your orders will have my prompt and personal attention. When in need of Vegetable plants give me a trial order; I guarantee satisfaction. Address all orders to

B. J. Donaldson, Meggett, S. C.

MARRIED.

Gammon-Lillard.

At the home of deacon M. E. Lillard, near Happy Home Christian Church, on January 19, 1908, Mr. G. H. Gammon and Miss Mattie J. Lillard were united in matrimony. The attendants were Mr. Numa Turpin of Reidsville, N. C. and Miss Stella Cox of Elon College, N. C. Only a few close friends witnessed the ceremony, which was performed by the writer. May the future of this popular couple be filled with sunshine and happiness. L. I. Cox.

Holland-Byrd.

Lloyd Oscar Holland and Mittie A. M. Byrd were united in marriage by the writer at the Christian parsonage, Holland, Va., Dec. 29, 1907, in the presence of a few immediate relatives and friends. The groom is a son of the late Wm. I. Holland and the bride the daughter of Alex Byrd. Our benediction follows these young people and trust they may have a long, happy, and useful life.

N. G. Newman

DIED.

Obery.

Mrs. Martha Obery died at her home, Holland, Va., Jan. 25th, 1908, aged 80 years. The funeral services were conducted by the writer at Holland Christian church and the remains buried in the family cemetery at the old John Obery home.

The deceased was the widow of the late Henry Obery who died about 13 years ago. Her only child died in young womanhood many years ago. Her latter days were therefore lonely, living at times all alone. But cheerful, industrious, and fearless she accepted her lot with contentment. She was a member of Holy Neck church and loved to attend till failing years prevented. Having outlived her own family and having no near relatives, her late husband's relatives kindly provided her a home and ministered to her needs.

N. G. Newman.

Scott.

At her home near Isaac, Va., on Dec. 31, 1907, Mrs. Lula M. Scott died at the age of 39 years. She leaves two little boys behind to mourn their loss. Her husband, Bro. Thomas Scott, preceded her to the grave several years. Sister Scott was a great sufferer for many months, but was one of the most patient sufferers I have ever seen. She was willing and anxious to go and be with the Lord.

The funeral was held from Union Chris-

THE CHRISTIAN SUN.

THAT DROWSY FEELING

It Prevents You From Doing Your Work and is Really a Sign of Disease.

CAUSED BY POISONS

Don't you ever feel drowsy and sleepy, unable to think or work?

You have slept pretty well.

You don't feel sick. Just drowsy.

What's the cause of it?

Your liver.

A lazy liver leaves in your system all sorts of lingering poisons, the product of an over-supply of bile, which a properly working liver would have filtered out.

These poisons act like opiates on your nerves, making you drowsy, sleepy and torpid, as if overcome with some strong drug, when you ought to be feeling bright, alert and wide-awake.

And that's not all.

When you are feeling liver-drowsy like this, it is a sign that your system is in condition to "catch" some disease.

That is, it has lost its vitality and power of resistance to disease germs.

The clogged liver cannot keep off the intruder as it should.

It is like a sentinel, asleep at its post, leaving the camp open to the attacks of the enemy.

What shall you do?

Wake up your drowsy liver with a good dose of Thedford's Black-Draught (liver medicine).

Purify your system of the bile poisons that have drugged it.

Put yourself in position to resist the attacks of disease. Cleanse your blood, brighten your eyes, purify your complexion and become your strong healthy self again.

The old, reliable, vegetable, liver medicine, Thedford's Black-Draught, successful for over 60 years, is what you should use, because of its direct action upon your sick liver.

It contains no minerals or other dangerous ingredients, but is a gentle, natural, vegetable remedy, regulating the liver and relieving or curing such symptoms as drowsiness, headache, bilious sick headache, bilious stomach, bitter taste in the mouth, constipation, bad blood, pimples, sallow complexion, chills and fever, malaria, nervous irritability, etc.

Thousands have written to tell of the wonderful relief afforded by Thedford's Black-Draught, in just such cases.

It is for sale by all druggists, in 25-cent and \$1 packages. Try it.

—Learn to find life's worth in your work more than in your wage.

DR. JNO. H. BROOKS,

—DENTIST—

Nine years practice. Recent degree from Philadelphia Dental College and Garretson Hospital of Oral Surgery.

Mrs. Winslow's Soothing Syrup

Has been used for over SIXTY-FIVE YEARS by MILLIONS OF MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. IT SOOTHES the CHILD'S SORE GUMS, ALLAYS all PAIN, CURES WIND-COLIC, and is the best remedy for DIARRHOEA. Sold by Dr. J. W. Blosser in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup" and take no other kind. Twenty-five cents a bottle. Guaranteed under the Food and Drugs Act, June 30th, 1906. Serial Number 1008. AN OLD AND WELL TRIED REMEDY.

How to Get Rid of Catarrh.

A Simple, Safe, Reliable Way, and it Costs Nothing to Try. Send for it and See.

Those who suffer from it well know the miseries of catarrh. There is no need of it. Why not get it cured? It can be done. The remedy that does this is the invention of Dr. J. W. Blosser, an eminent Southern doctor and minister, who has for over thirty-two years been identified with the cure of catarrh in all its worst forms.

He will send you, entirely free, enough to satisfy you that it is a real, genuine, "home cure" for catarrh, scratchy throat, stopped up feeling in the nose and throat, catarrhal headaches, constant spitting, catarrhal deafness, asthma, etc.

His discovery is unlike any thing you ever had before. It is not a spray, douche, atomizer, salve, cream or any such thing, but a genuine, tried-and-true cure, that clears out the head, nose, throat and lungs, so that you can again breathe the free air and sleep without that choking, spitting feeling that all catarrh sufferers have. It saves the wear-and-tear of internal medicines which ruin the stomach. It will heal up the diseased membranes and thus prevent colds, so that you will not be constantly blowing your nose and spitting.

If you have never tried Dr. Blosser's discovery, and want to make a trial of it without cost, send your address to Dr. J. W. Blosser, 204 Walton St., Atlanta, Ga., and a good, free trial treatment and also a beautiful illustrated booklet, "How I Cure Catarrh", will be sent you at once, free, showing you how you can cure yourself privately at home.

Write him immediately.

CANCER CAN BE CURED.

My Mild Combination Treatment is used by the patient at home. Years of success. Hundreds of testimonials. Endorsed by physicians, ministers, etc. The local application destroys Cancerous growth, and the constitutional treatment eliminates the disease from the system, preventing its return. Write for Free Book, "Cancer and its Cure." No matter how serious your case, no matter how many operations you have had, no matter what treatment you have tried, do not give up hope but write at once. Dr. Johnson Remedy Co., 1235 Grand Ave., Kansas City, Mo.

tian Church, of which she had been a member for many years.

To the two small sons, brothers and relatives we extend a pastor's sympathy, and commend them to our Heavenly Father.

C. H. Rowland.

NOT FAR FROM THE KINGDOM.

Dr. Griffith John, who has been a missionary in China for over fifty years, says that China will surely embrace Christianity; but he puts in this condition. "If the church is loyal to her King, and faithful to her glorious mission."

That is a true word. Fidelity on the part of the church will make her invincible. God cannot perform wonders in the world through a faithless or an indifferent church. He works through human agencies, and the marvel is that he is able to bring so much to pass in spite of human frailties. When the church has squared herself to the great challenges of God, and has gone in full assurance of faith, she has been a conquering force. What can withstand the power of the Holy Spirit operating through faithful men and women for the conquest of world kingdoms, or of individual souls!

"If the church is loyal and faithful." That is it! China will accept Christ when the church of Christ is willing to measure its opportunity with the sacrifice. Disobedience to the heavenly vision on the part of the church will delay the day of China's spiritual redemption; but quick, full, intelligent, and unceasing compliance with the divine command will bring it near.—The Epworth Herald.

\$100 Reward, \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address F. J. CHENEY & Co., Toledo, O.

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An interesting picture of Mr. Swint's cotton will be found in this Year Book.

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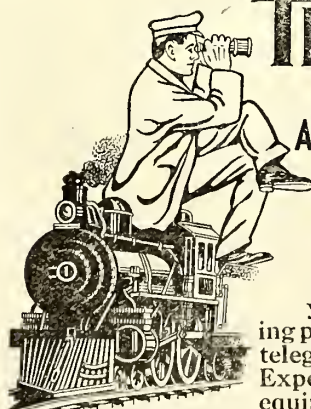
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NEWS ITEMS.

King Edward opened the British Parliament last Wednesday with the same ceremonies that have been observed for centuries. The event is so different from the opening of any of our legislative assemblies we append a dispatch telling of the event:

"King Edward and Queen Alexandra rode from Buckingham Palace to the House of Parliament in a gilded coach of state drawn by eight white horses. A thousand officials, including members of the House of Commons, bishops, judges and diplomats, filled the chamber of the lords when a fanfare of the trumpets at two o'clock announced the entrance of the state procession.

"King Edward read the speech from the throne. Queen Alexandra was seated on a chair of state at his right; the Prince and Princess of Wales were on his left, and he was surrounded by a group of state officers."

We have not read of a sadder or more deplorable and heart-touching incident in many a day than this from The Norfolk Landmark of a fire and burning in the home of Bro. Preston Rawles, Suffolk Va., Jan. 28, to the members of whose family we extend deepest sympathy:

"To-night just at 6 o'clock a small boy passing the home of Mrs. Preston Rawles saw through an upstairs window a blaze, and heard agonizing screams for help. He gave the alarm and neighbors rushed in to find an upstairs bed room occupied by Mrs. Rawles' parents, Mr. and Mrs. Charles Duke, in flames. Mr. C. C. Harrell went into the burning room and with the aid of Mr. Willie Butler and others rescued Mr. Duke, who is old and nearly blind. The old man made them understand that his aged wife was still in the room. Mr. Harrell found the still blazing body lying behind the door, and pulled it out, extinguishing the fire. She was already burned to a crisp, and life was extinct. The origin if the fire is a mystery. It is supposed that either the bed or Mrs.

Duke's dress caught from the stove. As she struggled to get out of the room she pushed the door, which opened on the inside, shut close. The aged husband struggled to assist her, but both were too old and feeble to fight the fast burning fire. Mrs. Rawles was in a down stairs room, and thinks that at the time her mother caught fire, she was in the yard. Her attention was called to the tragedy by the screams of her father, and the cries of a lad on the street.

"Mrs. Rawles, who is herself an invalid, is prostrated by the shock, and under a physician's care.

"Mr. Duke is burned about the face and hands painfully, but it is hoped not seriously."

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